

LESSON THIRTEEN: KNOWING THE SECTS

The five great items mentioned in the previous six lessons are positive items which we should know; they are the most fundamental truths—realities—revealed by the Bible. Because of the decline and desolation of the church, however, we must also know a most basic negative item in the church's desolation. This is the matter of divisions, the so-called sects or denominations, which we see in Christianity today.

I. HAS CHRIST BEEN DIVIDED?

1)“But I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you...each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?” (1 Cor. 1:10-13). In those days, in the church in Corinth, there were factions. One party said that they were of Paul, and another said that they were of Apollos. Another party said that they were of Cephas (Peter), and still another party, who considered themselves superior to all the previous parties, said that they were of Christ. Therefore, they were severely rebuked by the Apostle Paul, who had led them to salvation and who had established them as the church. Paul called them to account, asking them whether Christ had been divided. Obviously Christ has not been and cannot be divided. However, those who had believed and had been baptized into Christ were divided one from another. This offended Christ, dividing His Body, separating the unique church, which He redeemed by shedding His blood, into many different sects.

Furthermore, the Apostle Paul asked the divided Corinthian believers, “Was Paul crucified for you? Or were you baptized into the name of Paul?” Of course not! Paul did not die to accomplish redemption for them; neither were they baptized into the name of Paul. It was Christ who died to accomplish redemption for them, and it was Christ into whom they had been baptized. Yet why did they say they were of Paul? This is just like some today who are redeemed by Christ and are baptized into Christ, who say that they are of Luther (the Lutheran sect), or of Wesley (the Wesleyan sect), or of the Baptist church (the Baptist sect), or of the Presbyterian church (the Presbyterian sect). Here Paul's rebuking and denouncing of the divisive Christians strongly condemn and deny all divisions, sects, and denominations in Christianity today.

II. THE BODY OF CHRIST BEING UNIQUE

第十三课：认识宗派

前六课所说到的五大认识，都是积极的，是圣经所启示基要又基要的真理—实际。但因着召会的堕落和荒凉，也必须认识在召会荒凉中一件基本又基本消极的事，就是今天显于我们眼前，基督教中分门别类的事，也就是一般所称为的宗派或公会。

壹 基督是分开的吗

(一)“弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，...你们各人说，我是属保罗的，我是属亚波罗的，我是属矶法的，我是属基督的。基督是分开的吗？保罗为你们钉了十字架吗？或者你们是受浸归入保罗的名吗？”（林前—10~13）

当日在哥林多的召会中，有了分门结党。一派说，他们是属保罗的，另一派说，他们是属亚波罗的，又有一派说，他们是属矶法（彼得）的，还有一派自觉比前几派高明的说，他们是属基督的。因此就受了带领他们得救，并建立他们成为召会的使徒保罗严辞的责备。保罗责问他们说，基督是分开的么？当然，基督绝不是分开的，也是不能分开的。然而他们这些信而受浸，归入基督的人，却彼此分开。这是得罪基督，将他的身体分开，将他流血所赎，独一无二的召会，分成好些不同的派别。

使徒保罗又问分门别类的哥林多信徒说，保罗为你们钉了十字架吗？你们是受浸归入了保罗的名吗？当然不是！保罗没有为他们受死成功救赎，他们也没有受浸归入了保罗的名。为他们受死成功救赎的，和他们受浸所归入的，都是基督。但他们为什么说，他们是属保罗的？就象今天有些为基督所赎，受浸归入基督的人说，他们是属路德的（路德宗），或是属卫斯理的（卫理宗），或是属浸信会的（浸信宗），或是属长老会的（长老宗）等等。所以使徒保罗在这里对分门别类之基督徒的指责和问罪，强烈的定罪，并否定了今日在基督教中一切的分门别类、宗派和公会。

贰 基督的身体是独一的

1)“One Body and one Spirit...one Lord...one God” (Eph. 4:4-6).

Since Christ is not divided, neither should Christians who belong to Christ be divided into sects. Even the more, since the Body of Christ is unique, Christians who are members of this unique Body should not divide it into many different sects. We should only want the unique Body of Christ, not the many man-made sects. In this Body of Christ, there is only one Spirit; also, His Body has only one Lord, that is, one Head. Furthermore, all the members of His Body are regenerated by one God and Father, and they are indwelt by Him. The Triune God has been mingled with all the believers as one, and the essence of His divine oneness in the believers has further constituted them into an indivisible Body. The Spirit is the one life which they all possess. How can a body have two or more lives? The Lord is the one Head to whom they belong. How can a body have two or more heads? God is the one Father who begat them. How can the children of God have two or more Fathers? It is strange and unreasonable for a single body to have more than one life, or for a body to have more than one head, or for a family of children to have more than one father! Yet these unreasonable and strange things are actually being established, supported, respected, and promoted by a majority of Christians! None of the lovers of the Lord or those who know the Lord's heart and the truth of the Bible should do this. Rather, they should imitate the Apostle Paul to condemn and deny these things which offend Christ, sadden God, and grieve the Holy Spirit.

III. SECTS BEING OF THE FLESH

1)“And the works of the flesh are manifest, which are...faction, divisions, parties, envyings” (Gal. 5:19-21).

In Greek, the word for party or sect (hairexis) is the same as the word for heresy (hairexis anglicized), which means to label something new in order to be different, resulting in a distinctive party—a sect.

The verses here tell us clearly that sects come from men's flesh. They also show us that there are always factions and divisions before the formation of a sect, and envyings after its establishment. What a shame! Is this not the very condition among Christians today? Should we not refuse this work of the flesh by following the Holy Spirit in us who sanctifies us?

IV. REFUSING FACTIONS

1)“A factious man after a first and second admonition refuse” (Titus 3:10).

In confronting factions among the Christians, the Apostle Paul gave his younger co-worker a frank and bold charge,

(一)“一个身体和一位灵，...一主，...一神。”(弗四 4~6)

基督不是分开的，所以属基督的基督徒，不该分开成为派别。而且基督的身体是独一的，属这身体作其肢体的基督徒，更不可把这独一无二的身体，分成许多分门别类的宗派。我们只该要基督独一的身体，不该要人为的许多宗派。在基督这身体里，只有一位灵；他这身体也只有一位主，就是一个头；而且属他这身体的众肢体，都是一位神与父所重生，并由他这一位父神所住在他们里面的。这三而一的神，与一切信徒调和为一，信徒里面神圣之一的元素，也将他们构成一个不可或分的身体。灵是他们众人所共同有的生命，一个身体岂能有两个或更多的生命？主是他们众人共同所属的头，一个身体岂可有两个或更多的头？神是生他们的共同之父，他们这些属神的儿女，岂得有两个或更多的父？一个身体有一个以上的生命，或是一个身体有一个以上的头，或是同一班儿女，有一个以上的父，都是怪事，不合理性的！然而这些不合理性的怪事，竟为大多数的基督徒所建立、支持、推崇并推动！没有一个爱主，认识主心意，并晓得圣经真理的人，该如此作！反而他们应当效法使徒保罗，定罪、否定这些得罪基督，使神伤心，并叫圣灵担忧的事。

叁 宗派是出于肉体的

(一)“肉体的行为，都是明显的，就是...私图好争、分立、宗派、嫉妒...”(加五 19~21)

宗派这辞，在希腊文与异端一辞同字

(hairexis, 英文化为 heresy), 意即标新立异，成为与众分开的派别—宗派。

这里的经文清楚告诉我们，宗派乃是出于人肉体的。这经文也给我们看见，在成为宗派之前，必先有私图好争并分立；成立以后，就有嫉妒。何等羞耻！这岂不是今日基督徒中间的情景么？我们岂不该随着住在我们里面，圣别我们的圣灵，拒绝这样出于肉体的事么？

肆 要拒绝分门结党

(一)“分门结党的人，警戒过一两次，就要拒绝。”(多三 10)

使徒保罗面对当时基督徒中间的分门结党，就爽直的，毫无顾忌的，吩咐他的青

which is also a charge to us, to refuse a factious person after sufficient admonition in love. This is to reject factions without lenience or compromise according to God's heart's desire and the truth of the Bible that the Body of Christ may not suffer damage and that the truth of God may not be adulterated.

V. THE FACTORS CONSTITUTING SECTS

The following three key elements are the factors which cause the Christians (not counting the nominal ones) to be divided, to be constituted as sects.

A. Special Creeds

The common faith of true Christians is unique. It includes the Triune God, the person and work of Christ, that is, the being of Christ and the doings of Christ, and the divine authority of the Bible. Besides these truths of our fundamental faith, to consider other matters to be the Christian faith (such as the method of baptism of the Baptist denomination, the system of church administration of the Presbyterian denomination, the tongue-speaking of the Pentecostal denomination, the head covering and foot washing of other groups, or general doctrines such as the time and number of raptures, the interpretation of prophecies, and the understanding of certain parts of the Scriptures) and to make them special creeds is to label something new in order to be different and will result in sects.

B. Special Fellowships

With the existence of special creeds, Christians will be divided into different groups, having special fellowships in their different circles outside of the believers' common fellowship. Such special fellowships cause those believers who practice them to be constituted as sects separate from the believers in general.

C. Special Names

Special creeds not only lead to special fellowships, but they also produce special names, such as the name of a certain denomination or a certain church. These special names, in a more tangible way, cause those who so label themselves to be constituted into named sects, resulting in denominations. A denomination is a named sect. Therefore, those who know the Body of Christ must never bear such special names. The believers should only possess the unique and honorable name of Jesus Christ, and not exalt any other name besides this preeminent name. It should not be a glorious thing for one to say that he is a believer of a certain denomination.

VI. ENDEAVORING TO KEEP THE ONENESS OF THE BODY OF CHRIST

1)"I beseech you therefore, I, the prisoner in the Lord,

年同工，也就等于吩咐我们，用爱心够多警戒了分门结党的人，就要拒绝他。这就是照着神的心意，和圣经的真理，拒绝分门结党的事，绝不姑息、妥协，使基督的身体受到破坏，神的真理受到混淆。

伍 构成宗派的因素

使基督徒（冒名的不算）分门别类，构成宗派的因素，乃是下列三要素：

一 特别的信条

真正基督徒所共有的信仰，乃是惟一的，包括三一神，基督的身位和工作，就是基督之所是，和基督之所作，以及圣经的神圣权威。若在这些基要信仰的真理之外，把其他的事，就如浸信会的受浸方式，长老会的治会制度，灵恩会的说方言，以及其他会别的蒙头、洗脚等，或一般的道理，如被提的时候和次数，预言的解释，及对一些经文的想法等，也当作基督徒的信仰，弄成特别的信条，就会标新立异，成为宗派。

二 特别的交通

有了特别的信条，就会将基督徒划分成不同的团体，各自在他们不同的圈子里，在信徒共有的交通之外，有特别的交通。这种特别的交通，也使实行这种交通的信徒，构成与一般信徒分离的宗派。

三 特别的名称

特别的信条，不只导致特别的交通，并且产生特别的名称，如某某会、某某堂等。这种特别的名称，更具体的使那些以这种名称，标称自己者，构成有名称的宗派，而成为公会。公会在英文是 denomination，意即命了名的宗派。所以这种特别的名称，是认识基督身体的人所不该有的。信徒只该有耶稣基督这独一的尊名，不该在这尊高的名以外，高举任何的名称。说我是某某会的信徒，不该看为光荣的事。

陆 当竭力保守基督身体的一

（一）“我这在主里的囚犯劝你们，行事为

to walk worthily of the calling with which you were called, with all lowliness and meekness, with longsuffering, bearing with one another in love, being diligent to keep the oneness of the Spirit [that is, the oneness of the Body of Christ] in the uniting bond of peace” (Eph. 4:1-3).

The Spirit, that is, the Holy Spirit who lives in us, causes us to be constituted into the Body of Christ with God’s life. Since there is one Body, there is also one Holy Spirit who lives in the Body. This one Holy Spirit is the oneness in the one Body. If we believers would live in this Spirit and walk according to this Spirit, the oneness of the Body of Christ would be kept. Otherwise, that oneness would be broken. In the status of one imprisoned because of the church, the Apostle Paul beseeched us in Ephesians 4:2-3 to keep this oneness with such virtues as lowliness, meekness, longsuffering, bearing in love, and the uniting bond of peace, that our walk may be worthy of our calling. God’s calling is that we would be members of the Body of Christ. If our walk damages and hurts the oneness of the Body of Christ, it is not worthy of God’s calling. Therefore, we must endeavor to live in the Body of Christ to keep the oneness of the Body, not participating in any divisions, sects, or denominations.

人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一（就是基督身体的一）。”（弗四 1～3）

那灵，就是那住在我们里面的圣灵，用神的生命，使我们构成基督的身体。这身体是一个，那住在这身体里面的圣灵也是一个。这一个圣灵就是这一个身体里面的一。我们信徒若都活在这一个灵里，随从这一个灵而行，基督身体的一就得蒙保守，否则就受到破坏。使徒保罗以他为着召会被囚的身分，劝我们要竭力以二至三节中的卑微、温柔、恒忍、在爱中的担就和平的联索等等美德，保守这个一，使我们行事为人与我们所蒙的呼召相配。神的呼召就是要我们作基督身体的一个肢体。我们的行事为人，若破坏、伤损基督身体的一，就与神的呼召不配。所以我们必须竭尽所能活在基督的身体里，保守这身体的一，不有分于任何的分门别类、宗派和公会。

LESSON FOURTEEN: MEETINGS(1)

Since the church is the assembly called out by God from the world, it should meet continually. Meetings enable God's called out congregation to be supplied, established, and perfected, that the goal of God's calling this assembly may be accomplished.

I. GOD'S ORDINATION FOR THE BELIEVERS

1) "Not forsaking the assembling of ourselves together" (Heb. 10:25).

Here the assembling of ourselves together refers to our Christian meetings. God has ordained the way in which every living thing in the universe should exist. God's ordination is the very law by which a particular species lives. If the living thing obeys that law, it will survive and be blessed. God is the same toward us who have believed in Christ. God's ordination for us, which becomes our law of existence and blessing, is the meetings. As water is to the fish, and air to the birds, so are the meetings to the Christians. As the fish must live in the water and the birds must exist in the air, so the Christians must maintain their spiritual existence and living by the meetings.

II. A REQUIREMENT OF THE SPIRITUAL LIFE

1) "...sheep...be one flock" (John 10:16).

Every kind of life has its own characteristic, and usually, many characteristics. The spiritual life we believers have received, being the life of God in us, also possesses many characteristics. For example, the hatred for sin and the separation from sin are characteristics of this life. The desire to draw near to God and the willingness to serve Him are also its characteristics. One of the many characteristics of our spiritual life is to flock together, to meet together. John 10:3 and 16 show us that since we are saved, we are the Lord's sheep. The characteristic of the sheep's life is to flock together and to dislike isolation from the other sheep. Hence, the Bible says that we are not only the Lord's sheep, but even more, His flock (Acts 20:28; 1 Pet. 5:2). In order to be a sheep which shares in the blessing of the flock, we must meet together with the flock. The characteristic of the spiritual "sheep life" within us requires this of us.

III. THE IMPORTANCE OF THE BELIEVERS' MEETINGS

1) "For where two or three are gathered together into My name, there I am in their midst" (Matt. 18:20).

Here the Lord especially promised that wherever two or three of us who belong to Him are gathered together into His name, that is, meet in His name, He is in our midst. When we meet in His name, we enjoy His presence in a special way. His very presence undoubtedly brings us

第十四课：聚会（一）

召会既是神从世界所召来的会众，就应当常有聚会。聚会叫神这召来的会众得供应，得建立，得成全，以完成神呼召这会众的目的。

壹 神对信徒的命定

（一）“不可放弃我们自己的聚集”。（来十 25）

这里所说我们自己的聚集，指我们基督徒的聚会。宇宙间任何一种生物，生存的方式，都是神所命定的。神这命定就是那一种生物生活的定律。生物若是履行那定律，就能生存、蒙福。神对于我们信基督的人也是如此。神对我们的命定，成为我们生存、蒙福定律的，乃是聚会。聚会之于基督徒，犹如水之于鱼，空气之于鸟。鱼怎样需要生活在水中，鸟怎样需要生存在空气里，基督徒也同样需要借着聚会，维持属灵的生存和生活。

贰 属灵生命的要求

（一）“羊...成为一群”。（约十 16）

每一种生命都有它的特性，且常有多种特性。我们信徒所得的属灵生命，就是神在我们里面的生命，也有它多种的特性。比方恨恶罪，脱离罪，是我们这生命的一种特性；喜欢亲近神，乐意事奉神，也是我们这生命的一个特性。在我们这属灵生命的许多特性中，有一个特性，就是合群、集会。约翰十章三节、十六节给我们看见，我们得救了，就是主的羊。羊生命的特性，就是合群，不喜欢离群独居。所以圣经说，我们不只是主的羊，更是他的羊群（徒二十 28，彼前五 2）。我们要作一只分享羊群中福气的羊，就必须合群聚会。我们里面属灵羊生命的特性，要求我们如此行。

叁 信徒聚会的紧要

（一）“无论在那里，有两三个人被聚集到我的名里，那里就有我在他们中间。”（太十八 20）

主在这里特别应许，我们属他的人，无论在那里，只要有两三个被聚集到他的名里，就是在他的名里聚会，他就在我们中间。我们在他的名里聚会，叫我们特别享受他

enlightenment, grace, supply, and all kinds of blessing. How precious this is! What a blessing this is! We can only enjoy such rich blessing by meeting together.

2)“And rising up that very hour, they returned to Jerusalem and found the eleven and those with them assembled together...and as they were speaking these things, He Himself [Jesus] stood in their midst and said to them, Peace to you!” (Luke 24:33-36).

This speaks of the two disciples who left Jerusalem to go to Emmaus. On their way, when they discovered that it was the Lord who had appeared to them, the Lord disappeared from them. Immediately they returned to Jerusalem, where they should have remained originally. When they arrived, they found the apostles and those with them assembled together, and the Lord appeared among them. They and the apostles and the other disciples all enjoyed the Lord's appearing and experienced the blessing of the Lord's presence when He returned among the disciples for the first time after His resurrection. This is also an evidence of the importance of meetings.

3)“And when the day of Pentecost was being fulfilled, they were all together in the same place...and they were all filled with the Holy Spirit” (Acts 2:1-4).

After He ascended, the Lord Jesus sent the Holy Spirit. The Holy Spirit was poured upon the disciples when they were meeting together, and they were all filled with the Holy Spirit outwardly. The outpouring of the Holy Spirit at Pentecost was not upon the disciples who were by themselves. Rather it was upon those disciples who were meeting together. Anyone who did not participate in that meeting missed an unprecedented blessing outpoured from the heavens. Again, this shows us the importance of meetings.

4)“And let us consider one another for inciting to love and good works, not forsaking the assembling of ourselves together...but exhorting one another, and so much the more as you see the day [of the Lord's coming] drawing near” (Heb. 10:24-25).

What is mentioned here shows us that meetings can cause us to consider one another for inciting to love and to exhort one another for good works. This causes us to have spiritual fellowship with the saints to receive the life supply from them. Thus, we must not forsake the meetings, and so much the more as we know that the Lord will soon come back. Our Christian life is not like the life of a butterfly, which does well on its own; our life is like the sheep's life, requiring that we flock together and live a meeting life. Consequently, we need to meet, and the meetings are crucial to us.

的同在。他这同在当然带给我们光照、恩典、供应和各种样的祝福。这是何等宝贵！何等福气！这种丰富的祝福，必须我们聚会才能享受得到。

(二)“他们起身，回耶路撒冷去，正遇见十一个使徒，和同他们一起的人，聚集在一处，...正说这话的时候，耶稣亲自站在他们中间，对他们说，愿你们平安。”(路二四 33~36)

这是说到两位离开了耶路撒冷，往以马忤斯去的门徒。他们在去的路上，一发现主向他们显现，主就隐而不见了。他们就立时返回耶路撒冷，就是他们本来应当留在那里的地方。到了，遇见使徒和同他们一起的人一同聚会，主就显在他们中间，他们就和使徒，以及其他的门徒，同享主的显现，经历了主复活后，头一次回到门徒们中间同在的祝福。这也证明信徒聚会的紧要。

(三)“五旬节那天到了，门徒都聚集在一处。...他们就都被圣灵充溢。”(徒二 1~4)

主耶稣升天后，就差圣灵来。乃是在门徒们聚集的时候，圣灵浇灌在他们身上，他们就都被圣灵充溢。五旬节圣灵的浇灌，不是浇灌在独处的门徒，乃是浇灌在聚会的门徒身上。凡没有参加那次聚会的，都失去了那次从天上浇灌下来空前的祝福。这也叫我们看见聚会的紧要。

(四)“当彼此相顾，激发爱心，勉励行善；不可放弃我们自己的聚集，...倒要彼此劝勉；既看见那日子（主来的日子）临近，就更当如此。”(来十 24~25)

这里所说的，给我们看见，聚会能叫我们彼此相顾，激发爱心，互相劝勉，勉励行善。这就是能叫我们与圣徒有属灵的交通，从圣徒得到生命的供应。所以我们不可放弃聚会；既知道主快要来，就更当如此。我们基督徒的生命，不象蝴蝶的生命，可以独善其身。我们的生命乃是羊的生命，要求我们成群，过聚会的生活。所以我们需要聚会，聚会对我们是紧要的！